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Freedom, Fellowship and Character in Religion.

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KIN LLOYD JONES, SENIOR EDITOR,

EDITORIAL CONTRIBUTORS:

BARTRAM, BLAKE, F. DOLE, EFFINGER, HIRSCH, CK L. HOSMER, C. GANNETT, . GOULD, . LEONARD, JOHN C. LEARNED, EMMA E. MAREAN, R. HEBER NEWTON, WILLIAM M. SALTER, MINOT J. SAVAGE, MARION D. SHUTTER, HENRY M. SIMMONS, JAMES G. TOWNSEND. CELIA P. WOOLLEY

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RS. BLAKE, GANNETT, HOSMER, JONES, LEARNED AND SIMMONS.

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Editorial.

he strain and the defeats of life is he who can remember with n: "Every noble life leaves a f it interwoven forever in the f the world."

S is an old story, but so ed with an ethical signifi- that it is worth repeating. A man was telling a marvelous when his little girl said, "Now, that true, or is it only preach-

exchange, in its Children's r, tells of a monkey that got all ts and candies because he never led and was not snappish. The nge ought to continue and say little monkeys that they must pect nuts and candies always as rd for their goodness. If they y are rather common monkeys ll.

PEAKER at the recent meeting American Missionary Associa- Hartford, declared that in the lization of the negro, which utes the chief work of this as- on, "work must come first, in- second, religion third." He that "until men are made in- us there is little use in giving training in higher things."

This is the living gospel of to-day. Some of the holiest inspirations come through perspirations. "He that doeth the will shall know the doctrine."

IN Texas the railroad is bound to furnish a separate car for negroes, but Chinamen, Indians and Mexicans may ride where they please. A St. Louis paper gives a humorous account of a Chinaman and a negro enjoying double seats all by themselves in the colored car for a hundred miles; while in the white car, men, women and children were huddled up in an uncomfortable crowd, grumbling, swearing and crying. Surely dignity is an expensive thing to maintain. Aristocracy has its drawbacks.

THE Y. M. C. A. of the Michigan University is exercised once more over its basis of organization. The old Portland foundation of Trinity, Eternal punishment, etc., is the means of keeping out many of the young men and women most desirable in such an organization. The broadening party seems to hesitate between the *Christian* Unity Basis of Leadership of Jesus and Love to God and Love to Man, and the Ethical basis, which will give cordial welcome to non-Christians, including Chinese and Japanese, of which there are several honorable and popular representatives in the University. We trust that the friends of breadth will be satisfied with no intermediate steps. If universality is to be expected anywhere it ought to be at such a noble seat of learning as this great school is. The open mind ought to bring the open heart and the reverent spirit that brooks no bonnds to its love and co-operations. We will watch the issue at Ann Arbor with interest.

BISHOP THOMPSON, of Mississippi, at the recent general convention of Episcopalians, said, "The Episcopal church stands for unity, for deliverance from man-made creeds. Let us banish all narrowness and prejudice; let us acknowledge all that is good and gracious in our separated brethren. Unity will come as a crown of victory, not to theological strife, but to Christian love. From the long story of the church's warfare we learn that the conquests of love are the only conquests that abide." When the church comes up to Bishop Thompson's standard we will be ready to join the Episcopal church. But why wait? Lo! "The hour cometh and now is when the true worshiper is guided by the spirit of truth." The church of love is already the true Episcopacy.

No more striking evidence of the remarkable spiritual progress taking place in Evangelical churches has been recently furnished than in the proceedings of the Congregational council, which ordained the "Andover Band" of young ministers at Farmington, Maine, a few weeks ago. A fuller account than can be given here is published in the *Christian Union* of November 5th, and it should be read by all who are interested in the establishment of spiritual and character rather than of creedal tests in deciding upon the fitness of candidates for religious work. The Andover Band is an association of five young men, friends and classmates, who are to work together for a county in Maine instead of in five separate parishes, and who aim to make of the church "not a preaching station merely, but a centre of organization of the total life of the community." Although these young men were "far from being as explicit in many points as the majority of the council desired" in their statements of belief, yet they were unanimously approved and ordained by a representative Congregational Council. To many of the more conservative this statement of belief will seem dangerously inadequate, but whatever his views may be no one can help feeling in it that genuine liberality which recognizes first of all the Fatherhood of God, the Brotherhood of man and Love as the Supreme law, and which tends toward the long desired goal of both liberal and conservative thinkers,—a religious unity towards which this movement for *Christian* unity is a great and hopeful step.

SOME of our New England friends are remembering with satisfaction that the scheme of a great world's parliament of religion was suggested some twenty years ago in connection with the work of the Free Religious Association. But the dream of Boston, which is to be realized in Chicago in 1893, fades into insignificance in the presence of the disclosure that all this was realized twenty centuries ago. Through the courtesy of Dr. Barrows, chairman of the general committee, we are permitted to make the following extract from a letter written to him by the secretary of the Maha Bodhi Society of Calcutta, under date of August 23.

"I rejoice to see that the best intellects of the day have approved of your grand scheme, which, if carried out, will be the noblest and proudest achievement in history, and the crowning work of the nineteenth century. Twenty centuries ago just such a congress was held in India by the great Buddhist emperor, Asoka, in the city of Pataliputra, modern Patna, and the noblest lessons of tolerance therein enunciated were embodied in lithic records and implanted in the four quarters of his extensive empire. Here is an extract; 'King Pyadsi honors all forms of religious faith . . . . and enjoins reverence for one's own faith and no reviling or injury of that of others. Let the reverence be shown in such a manner as is suited to the difference of belief . . . . for he who in some way honors his own religion, and reviles that of others throws difficulties in the way of his own religion: this his conduct cannot be right.'"

"This is a sample of the wealth of thought, hospitality and devoutness to be found in the ever increasing mass of correspondence in possession of the committee. We are glad to state that a portion of this material Dr. Barrows is to give to the public, through *The Review of Reviews*, early next year. There is now no manner of doubt in the mind of the committee that it will be possible to present a ten-day program, with three sessions in each day, held in the two great halls of the new Art Building on the Lake front, and that each session, in each hall will be crowded by auditors who will be glad to rest their feet, and restore their souls in the presence of the great helpers of the world who come to discuss the great themes of the soul. Thousands will go from that presence to say with little Mr. Lyon, the parson in George Eliot's story of Felix Holt, "I feel a great enlargement in that young man's presence notwithstanding certain errors of doctrines which I will use my influence to correct."

Frances Willard and Sunday Closing.

We yield to no one in our loyalty to and admiration of the noble army of workers represented by the W. C. T. U. We honor the power and admire the skill of our friend Frances Willard, in marshaling so effectively, this mighty army against inebriety and brutality of every kind. But, we are loyal enough to these sisters to give them frank criticism, and true enough to our friends to grieve when we think they err, and to do what we can to save them from their own error. We may go far in the realms of partisan literature before we can find more vicious assumptions and more unwarranted inferences than we find in that portion of Miss Willard's President's address, referring to the Sunday closing question of the World's Fair, recently delivered at the annual meeting of the W. C. T. U. at Denver. These assumptions are the more surprising when we compare them with her own intelligent and progressive suggestions in her report of a year ago. In this address she now tells us that this is a "question between a native and foreign born people," and appeals as conclusive argument, to obsolete or impractical Sunday legislations which she herself violates every Sunday she takes a street car to go to church, or a railroad train to carry her to her engagements, or accepts the milk from her milkman on Sunday morning, or looks into a Sunday paper. We can but think that it was a careless slip of the pen that put this issue as between the native and foreign born, and it is fair to remind her of the fact of which she is already conversant, that Universalists, Unitarians, Progressive Friends, many of the Episcopalians, Catholics and Lutherans, both laity and clergy, who are native born are in favor of the Sunday opening on *religious* and on *ethical* grounds. She assumes farther in this address: "That this is a *Christian* country and that *Christians* are commanded to remember the Sabbath day to keep it holy." Both of these assertions are untrue to fact, and pernicious in their inference. It was the deliberate determination of Jefferson, Franklin, Washington, and their fellow patriots to found here a government, hospitable alike to all forms of religion, pledged to protect alike the conscience of Mohammedan, Parsee, Jew and Christian, and any attempt to commit our government to the forms or formulas of any one form of religion, Christian or otherwise, is to be resented by all lovers of liberty, and friends of democracy. As to the command to keep the Sabbath holy, there is such in the religious literature

of the Jews which the Christians, from the very outset, discarded, both in the day and in the manner. If anybody is to appeal to sacred scripture for authority to close the World's Fair it must be our Jewish friends and the Sabbatarian Christians, and they will insist on a Saturday closing. But the most objectionable sentence in this address is the following: "Whatever our *personal views* concerning the details of this plan, we must stand *solidly* as an *association* in the emergencies that face us." We italicize in order to show that this contains the root of much of the bigotry in the churches and the corruption in politics with which we are troubled. It reveals the cause of much of the bewilderment concerning this question. In accordance with this principle, churches, the W. C. T. U. and other organizations have been voting and petitioning on this matter in blocks of a hundred thousand at a time irrespective of the "personal views" of those who are thus voted by resolution. The truth is, it will matter very little where any *association* stands as such in its solidity, as soon as the world finds out that the solidity is arrived at by a disregard of the "personal views" of the members forming that solidity. Such solidity is too much allied to stupidity. In associations, as elsewhere, the chain is no stronger than the weakest link in the chain. The world is much influenced by the "personal views" of such leaders as Miss Willard, but that influence will rapidly decline if it finds out that her personal convictions are subordinated to the lower averages of the multitude. Now, as in Egypt of old, a prophet's vote counts a hundred, and the individual soul weighs more than a thousand votes. The Sunday closing is a grave question, about which honorable men and women honestly differ; it is not yet settled, and let no one hope to [illegible] it by an appeal to national prejudices, or dogmatic use of Bible texts, and sectarian votes. There are those who think that in opening the World's Fair grounds to the delight and education of the multitude, they are following both the precept and example of Jesus who declared that it *was* "lawful to do good on the Sabbath day."

The Australian Beacon.

Australia, the far off island in the Indian Ocean, has been a dim land of kangaroos and savages in the minds of our American children, and but few adults in our midst have escaped the narrow confines of that childish impression. It is hard to realize its geographical extent, a country about as large as the United States of America, and of immense material resources. But it is harder to realize that away off there to the south of the equator, a beacon-light of civilization is being kindled, and already it burns so brightly that its light has penetrated the darkness of the boastful civilizations of Europe and America.

It was at Norfolk island that Captain Machinochie years ago, out of the refuse of the penal colonies of the mainland, demonstrated the power of the scientific and humane treatment of criminals, now familiar under the name of prison reform. From Australia came the eight-hour movement with its humane release from drudgery which ere long is to encircle the globe. From that same land came the system of popular balloting which, more than any other one thing yet discovered, is to break down the corruption at the polls. The Australian ballot system has brought consternation to the bosses and the rascals in all parties. Lastly, comes the tidings that New Zealand, one of the outlying islands of Australia, has conferred full citizenship upon women; another ray of light from the far off beacon which is to encircle the globe.

This land is not able to kindle this light of civilization without the power of religion, progressive, free and untrammeled. Perhaps the best illustration of the free church, the untrammeled pulpit found anywhere on the globe is found in Australia again, at least, one of the ablest advocates of a religious organization, based upon the ethical element in human nature that comes to our table is the *Australian Herald*, a monthly "religious-social magazine devoted to the promotion of reasonable and practical religion, brotherhood and social progress," edited by the pastor of such a church at Melbourne, Australia. A correspondent from that city speaks of Dr. Strong as "an extremely able man, a graduate of Glasgow University, the pastor of one of the largest and most influential churches in Australia; a perfectly free church without dogmatic designation or trust deed. He is deeply in love with the idea of federalization." For several years UNITY has been prophesying the *American Church* that is to come, and the true, free and liberal home of Democratic Religion. Australia has anticipated us again. It has in fact what we dream of. Dr. Strong calls his church the *Australian Church* and it is a seven-day church with science classes, philanthropic sections, etc. The following, from an editorial entitled "The Broad Church and What it is," shows the quality of the man and will lead many of our readers to join with us in the not unreasonable hope that Dr. Strong may be seen and heard in Chicago next year at the great religious conclave. His word would, at least, be welcome on the platform of the World's Religious Parliament, and it ought to be, upon the platform of the Unitarian congress, the vital and youthful elements in which, from all lands, will respond to any call to come up higher, to join the church universal.

"Broad Churchism, however, it must be remembered, is founded on a philosophy of history, and on the historical and literary criticism of the last sixty years, and as such it cannot fail to come into collision with the old creeds, such as the Westminster Confession; indeed, it cannot be accepted until the old theologies and views of Scripture have been discarded. The danger of Broad Churchism is that it may try to *accommodate* itself and *compromise*, and so lose its moral and intellectual fiber. We fear that it is prone to become demoralized, and to evaporate in vague phrases and sentimentalism.

Would it not be better for the Broad Church to organize and stand firmly together, either within or without the Churches? This of course might lead to some sacrifice, and would rouse the orthodox; but the question is whether it would not be better for the souls of Broad Churchmen, and better for the cause of spiritual religion, and whether the atmosphere would not be healthier, if the Broad Church boldly accepted the situation, and nailed their colours to the mast-head.

Why do not Broad Churchmen, lay and clerical, organize, and openly claim spiritual liberty, *within* the old Church if possible to them with a good conscience and unsullied honour and candor, *without* the old Church if their claim to remain within is disallowed?"

A Promising Experiment.

In the wide region of the Mississippi Valley, extending from Cleveland to Denver, and from Minneapolis to St. Louis, we have the Western Unitarian Conference and its allied organizations,—the Women's Western Unitarian Conference and the Western Unitarian Sunday-school Society. The Western Conference, next to the American Unitarian Association and the National Conference, is by far the largest organization in the Unitarian fellowship, as it is also one of the oldest. It dates back to May 7, 1852, and during all this time it has rarely failed of its annual meeting. These meetings have been held in different cities, accessibility and the ability of the local church conveniently to entertain the attending delegates and visitors having been chief factors in the choice of place. The value of these meetings, in many ways, they best know, who in these past years have met in this manner and felt the inspiration of sympathy and the elbow-touch in a common aim and work. Since the formation of the Western Unitarian Sunday-school Society (1873) and the Women's Western Unitarian Conference (1881) these allied organizations have shared in the annual program of the Western Conference; and of late years the tendency has been to abandon the earlier peripatetic character of the Conference and to hold the May anniversaries in Chicago, as a natural center and most conveniently accessible to the majority of the churches within the territory covered by the Conference.

In addition to this older organization, with its annual meeting, there have grown up very naturally in these later years, with the multiplication of our churches, the State conferences. Some of these meet twice in the year, though for the most part it is found more convenient to hold but one meeting annually. Thus it will be seen that, what with the more general Western Conference Anniversaries and these more local gatherings of the different State conferences, we have here in the West a system of meetings for the exchange of thought, the advancement of our work, and the publishing of such gospel as we have to give.

But these State conferences, though meeting from year to year with different local churches, can go with their cheer and strength to comparatively few places. There are the smaller and, perhaps, more remote or less easily accessible towns and villages where a little society is struggling bravely on, and to which something of the Conference touch would give added courage and an added strength in the community. The distances to be traversed, even within our State conferences, are so great in the West, involving consequent expense of time and money, that we have to content ourselves as yet with few attendants from the societies outside the place of meeting. These few take home with them such added earnestness and thought as have been quickened in them; but the full force and benefit of the meeting do not reach the churches at large, and especially those smaller societies where the presence of well-known representatives of our faith and fellowship would be a matter of local interest and a source of local strength.

Accordingly the Women's Western Unitarian Conference last year conceived the idea of holding a series of meetings supplementary to the regular meetings of our already established conferences, and calculated to strengthen the local influence and work of the visited church. These meetings have been called, in the programs, "Religious Councils." Three were held last year,—at Janesville, Wis., Sherwood, Mich., and Moline, Ill. At each of these councils there were a half dozen or more speakers from outside, both men and women. It is these religious councils that we speak of as "a promising experiment." The success of the three meetings of last year led to the recent council at Decorah, Ia., a brief notice of which appeared in our "Field Notes." The program was arranged by Rev. Ida C. Hultin and Mrs. Marion H. Perkins, president and secretary of the Women's Western Unitarian Conference. It covered two full days, besides the opening evening. If we may take their grateful word for witness,—not to speak of the interest manifested in other ways,—the meetings were of g help and enjoyment to the Dec friends. Here is a county-seat of s five thousand people, in the m of a prosperous farming commun There is a nucleus of earnest intelligent people who organized movement under the leadership Rev. S. S. Hunting, and who standing for reverent thought a free faith. In respect of organi religion they are a small minorit the city; but already their influe is being felt out of all proportion their numbers. There is a variety material, as in most towns, out which is to be created the "Unit church, and the same difficulties the same need of patience and w guidance exist here as exist elsewh But with such earnestness and in ligence as are at the center of this we have great hope of this young ciety and the contribution it is make to the religious thought life of the community. For the year and a half it has enjoyed double pastorate, Mr. Pierce be very efficiently helped by Mrs. Pie who also is an ordained minister. is matter of great regret to the peo as it is to outside friends, that two-fold ministry must now ce owing to Mr. Pierce's health and consequent need of a milder clima but we trust the work is to be carr on in the same spirit and to the sa high ends.

It is to such churches as this these councils seem especially to o inspiration and help. There is inward quickening which is m than any outward aid. In m places where the fellowship of churches is as yet little known felt, where perhaps the State con ence cannot meet—and at best rarely meet—these meetings furn the next best thing. They quic a sense of sympathy and fellowsl Even State conferences are somew cumbrous things to convene, but a dozen speakers from time to t can more easily be gathered; hence the advantage of these counc They seem likely to pass from stage of "experiment" and to come an effective agency in the spr of constructive religious thought a free faith.

F. L. H.

Men and Things.

ROSA BONHEUR is completing a picture "Horses threshing corn." American millionaire has purchased it some sixty thousand dollars.

THE late Professor Howland, so associated with the public schools of cago, was supposed to be an austere n but little given to humor; but, like such men, there ran a ripple of laug through his life, as is indicated in the lowing stanza. His wit is not wantin wisdom:

What one age, proud thus to confes
Its faith, calls my *theology*,
The next perhaps with lighter stres
Half scoffing names my-*thology*.

BRYN MAWR students took a lively terest in the campaign. As they wishe hear both sides, Professor James, of University of Pennsylvania, was invite explain the theory and practice of Pr tion. He was followed by Mr. Gidd the associate in political science, on theory of Free Trade. Would it be un to question if their fathers and brother as well toward enabling themselves to an intelligent ballot? Let there be students of political economy and then may be fewer partisans in politics.

A GENTLEMAN with a handsome page, followed by a fine English m drove up in front of a Cincinnati hot the other day, and jumping from his b snapped the hitch strap into the ring horse's bit, and then placed the othe of the strap in the mouth of his m which by this time had seated himse the curbstone. There the mastiff sat statue of stone, holding the strap sec while his master went in to "see a n On the gentleman's exit the dog yielde the strap, and the gentleman drov closely followed by the faithful four-l lackey.

Contributed and Selected.

The Day.

[Printed by request.]

Routine of duties,
Commonplace cares,—
Angels disguised
Entertained unawares;—

Sweet human fellowships,
Kindred and near,
Drawing the soul from
Its self atmosphere;

The book's friendly company,
Leading along
To fields of new knowledge
And uplands of song;

In-shinings of Nature,
Morning's red bars,
Waysides in beauty,
Night with its stars;

The nearer communion
In silence apart
When thought blooms to prayer
And song fills the heart,

While the things unseen
Grow more and more real,
And life deepens and broadens
Toward larger ideal;—

How many the blessings
Each day has to give
The soul that is seeking
Truly to live!

—*F. L. Hosmer, in The Thought of God.*

The Musketaquid.

Is it mere prejudice in favor of slow-nding rivers, with my special rever-ce for this beautiful town, that elines me to ascribe to the Musketa-id a peculiar influence in the ouilding of that personality which ikes Concord distinct from other ew England towns? Everybody els its charm, and knows it to be nething a little different from the st of New England. It is some-nes spoken of as like an English lage, but it seems to me rather to tranquilly and profoundly Ameri-n, a bit of New England which is ither hurried nor neglected, but has d time to develop and to hold fast e best and most distinctive traits of ew England life. If the river at oncord had been one of those swift, easy, ambitious streams, would the emories of the place have been kept they are now, clear and alive as the flections in the still current? A er that shared Emerson's solitude, at mirrored and aided his mind, has served more of our gratitude and fection than if it had flowed into the nd over sands thick with gold-dust. will always seem after that to reflect mething more than the sky. Our untry has great rivers and vast ater powers, but it is not too common find in it streams that are content flow even with the grass; villages here life is neither bustling nor lone-; minds which can linger to learn, absorb, and to feel, to love study its own sake, and to belong to ought.—*Atlantic Monthly for Octo-r.*

Napoleon.

A little while ago I stood by the ave of the old Napoleon—a magnifi-nt tomb of gilt and gold, fit almost r a deity dead—and gazed upon the rcophagus of rare and nameless arble, where rests at last the ashes that restless man. I leaned over e balustrade and thought about the reer of the greatest soldier of the odern world. I saw him walking on the banks of the Seine contem-ating suicide. I saw him at Toulon. saw him putting down the mob in e streets of Paris. I saw him at e head of the army in Italy. I saw m crossing the bridge at Lodi with e tricolor in his hand. I saw him Egypt in the shadows of the pyra-ids. I saw him conquer the Alps d mingle the eagles of France with the eagles of the crags. I saw him at Marengo, at Ulm, and at Auster-litz. I saw him in Russia when the infantry of the snow and the cavalry of the wild blast scattered his legions like winter's withered leaves. I saw him at Leipsic in defeat and disaster —driven by a million bayonets back upon Paris—clutched like a wild beast—banished to Elba. I saw him escape and retake an Empire by the force of his genius. I saw him upon the frightful field of Waterloo, where chance and fate combined to wreck the fortunes of their former king. And I saw him at St. Helena, with his hands crossed behind him, gazing out upon the sad and solemn sea.

I thought of the orphans and widows he had made—of the tears that had been shed for his glory, and of the only woman who ever loved him, pushed from his heart by the cold hand of ambition. And I said, I would rather have been a French peasant and worn wooden shoes. I would rather have lived in a hut with a vine growing over the door, and the grapes growing purple in the amorous kisses of the autumn sun. I would rather have been that poor peasant, with my loving wife by my side knitting as the day died out of the sky—with my children upon my knees and their arms about me—I would rather have been that man, and gone down to the tongueless silence of the dreamless dust, than to have been that imperial impersonation of force and murder known as Napoleon the Great.—*Robert G. Ingersoll.*

"Bird-Eyes in Hat."

[Perhaps the following verses will help to keep up our interest in the line in which Mr. Gannett's "Halo" has played such an important part.—ED.]

Two wings flapping lightly,
Two eyes sparkling brightly,
A tender mother's voice—

Two wings pinned up tightly,
Two eyes all but sightly:
Is this a mother's choice?

ALBERT S.

The Will to be Trained, Not Broken.

Men often speak of breaking the will of a child; but it seems to me they had better break the neck. The will needs regulation, not destroying. I should as soon think of breaking the legs of a horse in training him, as a child's will. I would discipline and develop it into harmonious proportions. I never yet heard of a will in itself too strong, more than of an arm too mighty, or a mind too comprehensive in its grasp, too powerful in its hold.

The instruction of children should be such as to animate, inspire and train, but not to hew, cut and carve; for I would always treat a child as a live tree, which was to be helped to grow, never as dry, dead timber, to be carved into this or that shape, and to have certain mouldings grooved upon it. A live tree, and not dead timber, is every little child.—*Theodore Parker's "Lessons from the World of Matter and the World of Man."*

WE can never be too thankful that such men as Lincoln and Whittier tempered our hot souls in the storm of war. Men of supreme compassion and boundless brotherhood. Men who saw the infinite right above the smoke of battle, and who still felt that right was peace. Men who accepted war as an awful and shameful necessity, and reached forward always to the day of union and fraternity. Men without the stain of hatred and with no gall of bitterness, who could be just but could not be revengeful; honest as the day; kind as mothers; whose lives were incarnated truth and honor.—*Universalist Record.*

Church Door Pulpit.

Report of the Secretary of the Illinois Conference.

FOR THE YEAR ENDING OCT. 27, 1892.

Friends and Co-workers of the Illinois Conference of Unitarian and other Independent Societies:

In presenting a report of our eighteenth year's work, my second year as your Secretary, I think it may be said that the results, while not large, are at least encouraging, and justify the confidence expressed in my last report that if all our churches would unite in cordial support of this work we could lift Illinois out of the rut of indifferentism, and accomplish a real work in the spread of the rational faith. On the whole there has been greater unanimity in the work this year than last year, and while the Treasurer's report will show that not all of our churches have come up to our expectations of them, financially, more have contributed than has been the case for several years previous; and yet because of the failure of some of our societies to contribute the sums indicated in the schedule of expectations adopted by the conference last year, a schedule upon which your officers have had to depend as confidently as though it was a pledge, for the prosecution of our mutual work, we come to this Conference with a burden of debt for which there is no excuse.

Had the several churches responded to that recommendation of last year and to the duty of supporting this work by contributions to the amounts named in the schedule of expectations adopted by the last Conference as they should have done, the result would have been far different; then we could have closed the year with all bills paid and a small balance on hand to begin the next year. That schedule of expectations was duly published in the printed proceedings of the last Conference sessions and faithfully brought to the notice of each and every society in this Conference by our Treasurer, and, so far as I know, without a single dissenting voice; and yet when contributions came in they were, in many instances, in sums less than our expectations and necessities called for. That schedule was not burdensome upon any society and no good reason can be given why we should not have realized those expectations. While it is true that the Conference has no power to assess a single society, nevertheless when we are associated, as we are, in a mutual work, the recommendations of the Conference in deliberative session should be respected as morally binding, inasmuch as upon it and no other must our contracts and plans be based. Silence by any society we cannot but regard as agreement to the Conference's recommendation; and the least any dissentient society could do would be to notify the Conference directors, at an early day, of its refusal to comply with such recommendation and to state explicitly what sum it was willing or could afford to contribute. We should then know what to depend upon. I see not how the Conference can be expected successfully to carry on missionary work without some assurance of support by all the churches in proportion to their several abilities. The voluntary loan by one of our staunch friends, Mr. R. S. Benneson, of Quincy, of $100, at a time when funds were low, was a valuable help for which the Conference should feel and express gratitude inasmuch as, without it, our work must have come to an inglorious close for lack of funds. Had the churches acted upon the suggestions made a year ago both by the Secretary and the Business Committee, to-wit; that the churches vote the amount of their subscriptions to the Conference fund early in the year, so that the Directors might know what to depend upon, and then honor quarterly drafts upon them by the Conference Treasurer, not only would this loan have been unnecessary but the work of both Secretary and Treasurer would have been less irksome and harassing. I wish again to emphasize the importance of the adoption of this system by all our churches. Under the present system our treasury is more often empty than replete and we seldom know at the beginning of a month where the money is coming from to pay the expenses. The work of the conference cannot be carried on without funds and we cannot even draw upon the A. U. A. for funds unless, during the preceding quarter the churches have paid in amounts sufficient to entitle us to make a draft upon the A. U. A. treasury. The missionary work in this State is either worthy of your support or it is not worthy. If worthy it should be carried on in as business-like manner as any other enterprise; if unworthy then here, at this Conference, it should be promptly discontinued.

I have devoted the first part of this report to this question because this horrible uncertainty from month to month as to whether there would be enough money forthcoming to pay the expenses contracted during the last month, an uncertainty arising solely from the indifference and tardiness of the churches, has been the one disagreeable feature of the year's work, at times almost forcing your secretary to the point of resigning the work to some Moses who could find manna on the grass and water in the rocks, and only the kindness of Mr. Benneson and the faithfulness of your treasurer, who has persistently urged the churches to action in this behalf, has made it possible for the work to be carried on.

Referring to the state at large I can only note the changes that have taken place during the year. Mr. Stevens, formerly at Alton, has removed to Menomonie, Wis., succeeding to the pulpit of the lamented Henry Doty Maxson. We shall miss Stevens in this conference where for five years he has been an efficient and earnest worker. May he have every success in his new field. His place at Alton is already taken by the Rev. Mr. Backus, late of the Universalist church at Lebanon, Ohio. Mr. Backus has just begun his new work; we bid him God-speed and give him cordial welcome to our fellowship. Another familiar presence we miss to-day is our earnest and eloquent brother S. B. Loomis, who recently having resigned his charge at Monmouth, has left these parts for California; whether for climate or new fields of labor, I am not informed.

Rev. Mr. Westall has resigned the Bloomington pulpit and taken a church in the East. Since then services at Bloomington have been conducted by laymen, and occasonal ministers. My latest information is that an able man, a Harvard graduate whose name I have not learned, has been called from a charge in Massachusetts and it is expected he will accept the call.

The Rev. Ida C. Hultin, who has succeeded Mr. York at Moline, needs no introduction to this conference, but we give her hearty welcome. Since last January, Geneva has been ministered to by Rev. Geo. B. Penney, a new worker whom that church ordained to the ministry last May, and for whose discovery your secretary is proud to claim the honor. We welcome this successor of Eddowes, West and Byrnes to our fellowship to-day.

So far as our established parishes are concerned we are in better condition than last year. Then three parishes, Bloomington, Moline and

Geneva were so circumstanced and, of these, one will probably be supplied very soon. What Monmouth's plans are I have not learned, but doubtless they will not lose any time in securing a pastor.

Referring to our missions there is much to be said. The mission started at S. Evanston about a year ago, is still flourishing, and under Mr. Blake's ministrations, seems to be making steady and healthy growth church-wise.

Those who attended last year's conference will remember that one of the unsolved problems was what would be the result of the secretary's work at Princeton, Ill. Immediately after the last conference I notified that circle that they must begin to take definite steps toward making permanent the movement if they expected the continued support of this body.

At that time the building of a church home seemed the most promising plan of securing unanimity of action, which should fuse the heterogeneous elements and give them something corresponding to a denominational interest. To this end a committee was appointed, but by the close of December nothing definite having resulted, your secretary reluctantly withdrew from that field, expressing, at the same time, the hope that they would maintain their interest and work, and assuring them of our assistance whenever there was likelihood of accomplishing definite results.

This action seemed to arouse all the latent energy in the circle, and the people went to work in a way that promised good results.

Pledges were soon secured amounting to over one thousand dollars for the purchase of a lot, and more was in sight for the erection of a building. It seemed necessary that the fortnightly services should be continued to keep this new interest alive, and in a few weeks they applied to me again for regular preaching. Just at that time I had met Mr. G. W. Skilling, who was pursuing theological study at Lombard University, and preaching twice a month at Dixon, Ill. Him I sent to supply the Princeton pulpit one Sunday, and so well pleased were they that arrangements were concluded whereby he was to continue the fortnightly meetings inaugurated by your secretary. Under this arrangement the interest was maintained, attendance increased and the determination to build a church grew. A meeting was called in March, at which permanent organization was effected on the people's basis, officers were elected, names secured to the basis of fellowship, and the building committee instructed to secure a lot as soon as possible. But this last was not so easy, and for various reasons no lot had been secured when in June Mr. Skilling notified them that his entire time had been engaged by the Universalist church at Dixion. Your secretary then offered to continue the meetings during July and August, but the people were disheartened by the loss of Mr. Skilling, and concluded not to attempt Summer services. This was a mistake; for by September the interest was at low ebb and the work seemed to be a failure. Still by occasional visits and letters your secretary did what he could to keep life in the movement.

A few weeks since Mr. Skilling notified me of the pending termination of his engagement at Dixon, and I set to work at once to secure a call for him from the Association at Princeton. Mr. Skilling was invited to a consultation with the officers of the association; a subscription paper to raise his salary for a year was auspiciously started on its way, and at present everything indicates that after all the People's Association of Princeton is alive and able to take care of itself, and that Rev. G. W. Skilling, whom to-day we heartily welcome among us as one of us in hope and purpose if not in name, will be its pastor next year.

While claiming no merit for this result to myself I cannot but say that but for the assistance rendered by the Illinois Conference in reviving and keeping alive the interest at Princeton and in finding for them a man for their pastor upon whom they could all agree, a liberal church at Princeton would have been one of the most improbable things conceivable in the Illinois field. Indeed, when eighteen months ago the effort was begun everybody, both at Princeton and at Headquarters in Chicago, predicted a failure.

Not so encouraging is the report concerning the movements at Warren and Nora. The work was carried on at both places during last winter and spring. At that time the endeavor was either to develop a third movement near enough and strong enough to combine with those places in support of a minister, or else to develop them to the point of self-support.

Neither of these plans was success ful, although at both places good interest was manifested. The movement at Nora was particularly earnest and aggressive, but the two had to stand or fall together and the one man upon whom Warren had depended for so long a time lost heart during the summer, and this fall the work has not been resumed.

At Ottawa the circle organized a year ago has maintained its existence under a system of monthly visits and public services conducted in a hall by your Secretary, and lay services in private houses in the interim. This circle has increased its membership but additions come slowly owing to the conservative character of the town and the fact that social lines are already well established along church lines, and as yet our movement has not seemed sufficiently well established to induce many otherwise in sympathy with us to come to our support financially. As an indication of their spirit it will be of interest to you to know that last winter they promoted a course of lectures for the propagation of rational religion. The lecturers were Messrs. Jones, Fenn, Penney, Blake and the Universalist minister at Joliet. The course accomplished its work in arousing interest in the subject, giving the circle a standingin community and in several instances winning supporters to the movement. It is hoped to carry out a similar course the coming season. Besides this, last summer they raised funds to carry on weekly services during July and August under the ministrations of a Meadville student. A great deal was hoped from this arrangement but it proved to be unsatisfactory, and after three weeks was abandoned. As to this movement your Secretary is convinced that in time we shall succeed in establishing a strong church there; but it will take time, patience and diligent work. As soon as it can be done without prejudice to other interests your missionary should hold semi-monthly instead of monthly services as heretofore; the movement should be permanently organized upon a broad basis, and definite financial support solicited for the support of such extra services; and if by joining forces with Streator both places could be carried on by one minister without our further aid, such an arrangement should be consummated. The people are in earnest, they look forward to and are working for a church organization and they are good workers. We should sustain them in all possible ways.

At Wenona the circle organized a year ago has continued to hold its own and although it has advanced but little numerically, it has won more respectful attention and even sympathy than was at first accorded it. For several months at first they kept up their meetings weekly without any help from your secretary, but last February I began holding monthly meetings there on Monday evenings following the visit to Ottawa. This service they paid for, thus helping us in the way of reducing the expenses, and the service was a source of strength and encouragement to them. Our public meetings there are held in a Cumberland Presbyterian church; they have been well attended and have become one of the features of Wenona life. Their Sunday services at private houses are attended only by the faithful few, twelve or fifteen people, but they are full of interest and profit to those attending them, and this keeps the interest from flagging. No church may result from this effort as the town is small, still at Buda and Sheffield, towns of about the same size, or even smaller, we have good churches. But even if no church does result, so long as work is carried on at Ottawa and Streator, this Wenona work can be sustained without prejudice to any other interests; and should we be successful in establishing permanent organizations at either or both of the larger points, Wenona would be an interesting and profitable mission which could be conducted from those points with profit to all concerned.

Last January advertisements were inserted in Springfield and Sterling papers offering free liberal religious literature upon application to the Alliance at Quincy. The Springfield advertisement was fruitless but responses from Streator and Rock Falls encouraged me to go there and see what the prospects were. After a two days' canvass a meeting was held on Sunday afternoon in a hall. The weather was unpropitious but an audience of about twenty-five people assembled. Of these about ten were enough interested to guarantee expenses for another service the following Sunday.

Sterling and Rock Falls are in Whiteside county and are joined by a bridge spanning Rock River. The two towns represent a population of from 10,000 to 15,000 people and Rock Falls, where our meetings are now held, is growing rapidly. The second service, also interfered with by rain, was attended by a larger audience than the first, most of whom found themselves in sympathy with our faith and some fifteen or twenty of them, amongst them some determined and zealous women, promised to stand by me and test the matter. A third service was held the next evening but the bitter cold and bad walking discouraged all but a few determined souls. It was then decided to hold public services once a month, and weekly parlor services with lay reading in the interim. I found them a most interesting and inspiring little company, and so far as numbers were concerned it was the most promising new movement I had inaugurated up to that time.

Since then I have continued monthly trips there except during the month of August. Most of the time our public work has been attended with bad weather, but when the conditions have been at all favorable the attendance has been of a character and spirit to encourage continued effort. I consider the movement a promising one and should think it unwise to give it up now that it seems to be making headway. There is a good body of determined and enthusiastic workers there and so long as they keep up their interest and work we should continue our help. Still I do not advise indefinite support; larger interests may demand more time. Bu this winter's work should show eithe the certainty of failure or assurance success, and by success I mean th securing of a contributing membe ship which eventually could be orga ized into a self-supporting church.

Let me say here that church build ing is the point toward which all ou missionary efforts should tend. But a the conditions are everywhere diffe ent no set rules can be laid down t determine how long an effort shoul be continued in a given place. Tha should and must be left to the judg ment of the missionary who, knowin the numbers, quality and financi ability of those concerned is best abl to judge when he has reached th point either of success or failure

Last March your secretary was su prised to receive, through Mr. Jone of Chicago, from a lady in Streator a inquiry respecting the person who ha visited that city the previous Septem ber and talked with several peopl about organizing a Unitarian move ment there. The subject of that in quiry was myself and I was surprise because of all the places I have ev visited, Streator seemed the most u favorable. So discouraging was m reception at that time that, after a tw days' canvass, I shook the dust of th city off my feet without even an a tempt at a public meeting. It seem however, that there were a few inte ested ones and correspondence wi the lady mentioned resulted in a se ond effort. On the 25th of March went to Streator, having previous secured a hall and advertised preac ing; called upon a few of those I ha seen before and was gratified to fi them in a much more favorable fra of mind than they had been befor We had a small audience in a sma hall but they listened earnestly to talk upon Character and Religio took eagerly a number of tracts a UNITYS, and invited me by vote come again the next month. This did, preaching to an audience twenty-five or thirty, about the sa number as before, and distributi more literature. At this April me ing it was suggested that I be invit to preach a memorial sermon bef the G. A. R. on May 29. To this agreed if it was found practicable. was also decided that I should co again on May 20th, and at that time local paper published an abstract the sermon. Meanwhile the invi tion to the G. A. R. to listen to a d course by your secretary was accept and accordingly my next visit was May 29th. An effort to secure one the churches for this memorial serv was unsuccessful so we had to ta the Opera House. We had an au ence of over eight hundred at the s vice, which was held in the afterno The Streator friends were thorough in earnest by this time and everythi that could be done to make the me ing a success was done. One man h selected appropriate music and dril a choir so that the service was orn and inspiring. The memorial serm was published in full in one of t local papers, and this with the pre ously published abstract, combi with the large audience on Memo Sunday gave our movement an ex lent introduction to the public. Fr that time the movement has mo steadily and successfully on. Onc month since public services have b held in the Opera House, and t month I have preached there tw and am announced to preach ag next Sunday. Audiences have a aged about 150 or 175 people, ex lent interest has been manifested collections have paid all expen The people at the head of this mo ment are business men who believe doing things in a business-like w and they are all intensely in ear to have an organization which s stand for character as against cr

nd freedom as against dogmatism in ligion. At our last meeting prelim- ary steps toward organization were ken and next Sunday it is hoped to mplete it.

This is by far the most encouraging ovement now being conducted by ur secretary, and while I have no esire to be too sanguine I think you ay reasonably expect soon the con- mmation of a church organization hich shall either be self-supporting , by co-operation with Ottawa, hich is near by, at least able to help stain a minister who would divide s time fortnightly between the two aces.

At our last meeting about thirty eople remained to consider the ques- on of organization. At that time I bmitted a basis of fellowship and ork which although not yet adopted them seemed to be approved with- t dissent. You may be interested know what that basis is and at any te it is due to you that you should ow. This it is:

"Not as having attained all the ith, nor even as being agreed in liefs, but as desiring to know what true; not as being righteous but as rnestly desiring to know the right d to live the right; not as having tained perfection, but as desiring to tain and to help one another to tain to ideals of universal excellence, e undersigned have associated emselves together for intellectual, hical and religious culture, and for e advancement of human welfare; d welcome to our fellowship all ho will join with us in these desires d endeavors."

Streator is a growing town, the nditions are favorable for liberal ligious work and one unusual but ggestive and hopeful feature is the obable co-operation with us of the eral Jewish element which as yet s not been otherwise organized.

A feature of our missionary work t yet mentioned is the Bible study ich has been inaugurated at several ints. It was a feature of the Prince- n work as long as I carried it, and has been taken up at Ottawa, Ster- g and Wenona. It is helpful not ly in giving the people an acquaint- ce with their Bibles and the modern ethods of Bible study, but it also stains the interest by keeping them work between the visits of your cretary, and furthermore it furnishes em with ammunition wherewith to mbat those who seek to overthrow eir new formed opinions by reference "what the Bible says." I consider is an important part of my work, valuable in giving a basis for the building of the rational faith and ional method. In this connection m happy to mention the kindness Rev. J. V. Blake and Miss Emma pee, now Mrs. Coy, who, learn- g of this work in the field, gener- sly donated, each, a set of The ble for Learners to be used in their half. These books have since been ing good service and the thanks of s conference are due the generous nors. Very useful, too, have been the U. A. tracts which we can obtain thout cost. The distribution of our erature is very helpful in awaken- g thought and discussion. We have ught a considerable quantity of the ity tracts at different times and ve frequent calls for them but owing the scarcity of funds we cannot use m as liberally as they should be d. Mr. Kerr has generously nated at different times quantities UNITY and in return I have been e to secure for him a few sub- bers.

his nearly covers the year's work our secretary in the field. There need only to mention services at ckton and Batavia, both of which re fruitless; the first, because the ple were not ready for the message, d the second because of the refusal of one man, a Unitarian and leader in liberal thought there, to co-operate with me because I am connected with, and a supporter of the W. U. C., which he was unable to recognize as a religious body. Besides these two places I have preached twice at Quincy, once to relieve Mr. Bradley during his illness, and once, recently, when too ill to make my trip, Mr. Bradley kindly supplied for me at Ottawa. Last March I preached at Geneva to enable their minister to take a wife without the distraction of having to preach about it. Last June, upon the invitation of Mr. Blake, I preached in the Third church upon our work in Illinois, and the same afternoon supplied for him in the pulpit at South Evanston. One Sunday in the summer, when unable to find work in the state, I accepted an invitation to preach in Dr. Cave's pulpit—the Non-Sectarian church—in St. Louis. Last February upon invitation of its president, Mrs. Gane, I spoke before the Woman's Associate Alliance in Chicago, upon the missionary work in Illinois; March 21 made a trip to Princeton to assist at reorganization of the People's Association; March 23 and 24 attended a council of the W. W. U. C. at Moline and spoke about the missionary work in Illinois, and also took a part in a Platform meeting; May 16, assisted at the ordination of Rev. Geo. B. Penney at Geneva, giving him the right hand of fellowship; and June 11, took part in the Fiftieth Anniversary of the Geneva church, responding to the toast, "The Illinois Conference." During the past year your secretary has traveled over 15,000 miles and has preached 72 times besides making the extemporaneous addresses on our missionary work and conducting the classes in Bible study heretofore mentioned. His correspondence record shows that he has written 289 letters and 63 postal cards in connection with the conference business and has distributed tracts and papers of which he kept no numerical record.

His collections in the field amount to	$ 386.53
Traveling expenses in the field work	334.40
Incidental expenses for postage, telegrams, express charges, etc.	12.91
Total expenses	$ 347.31
Excess of collections over all expense,	$ 39.22

So far as the work for another year is concerned there is already enough in sight to keep one man busy, and your secretary recommends that the work already in hand be developed to completion before the inauguration of any new work be attempted.

To sum up the results of the work of the last twelvemonth it makes but a small showing so far as mere outward signs go—one church established; two new movements inaugurated, one of which is well upon the road to independence and the other full of promise; movements fostered at Ottawa, Wenona, Warren and Nora, the two latter having recently been discontinued; one new man added to our ministry and another placed in charge at Princeton, these things cover about all the visible signs of your secretary's doings last year. But it does not tell it all. Back of these things, in the lives of scores of people are to be traced wider reaching influences, the result of the ministrations which this conference has fostered. I wish I could bring before you to-day, all the new-awakened hopes, the deep religious trust and consecration, the stimulus to high thought, high resolve, and nobler living which it has been my privilege to see and trace the past year as results of this ministry. These are the things which cannot be shown, and scarcely can be told, but could they be brought to your notice, you would agree with me that the outward, visible signs are but a meager showing to the deeper and more potent forces which have been stirred to action in human lives; you would go back to your several parishes and with your hearts burning with the fire of consecration to our high mission, you would warm the hearts of the others so that they too should realize the lasting good which must and does result from your combined efforts to spread the gospel of religious freedom, untrammeled fellowship, and the piety of manly and womanly living; results which make for the broadening of human thought, the quickening of human love and the uplifting of human character into the higher thought of God, into truer worship, and into better service in the cause of our fellow creatures; you would so fire the hearts of our people that instead of doling out funds for the support of this missionary work, as they now do in many instances, as though it were a useless and fruitless piece of ecclesiastical machinery and your missionary a pensioner on their bounty, they would support it heartily, generously, promptly as one of their nearest and most sacred duties.

Respectfully submitted,
LEWIS J. DUNCAN, *Sec.*

Treasurer's Report.

TO THE MEMBERS OF THE ILLINOIS UNITARIAN CONFERENCE.

The undersigned would respectfully report his acts and doings as Treasurer of said conference from Oct. 31, 1891 to Oct. 31, 1892, as follows, to wit:

RECEIPTS.

To balance received, Ex-treasurer C. Covell		$ 80.50
To cash received Third Church Chicago, Ill. (old account)		30.00
To cash received, Mrs. Dupee		5.00
" " "	First Cong. Ch. Alton, Ill.	30.00
" " "	Unitarian Ch., Bloomington, Ill	30.00
To cash received Mission Society, Champaign, Ill		10.00
To cash received, Church Messiah, Chicago Ill		100.00
" " "	Unity Church, Chicago, Ill	150,00
" " "	Third Unitarian Church Chicago, Ill	75.00
To cash received,	All Souls Church, Chicago, Ill	55.00
" " "	Society South Evanston, Ill	5.00
" " "	First Uni. Ch., Geneseo, Ill	25.00
" " "	" " Geneva, Ill	12.00
" " "	First Uni. Ch., Hinsdale, Ill	15.00
" " "	First Unitarian Ch., Monmouth, Ill	20.00
To cash received,	First Uni. Ch., Quincy, Ill	100.00
" " "	Society, Ottawa, Ill.	10.00
" " "	" Nora, Ill	4.30
" " "	" Warren, Ill	2 00
" " "	Unitarian Ch., Sheffield, Ill	15.00
" " "	Christian Union, Buda, Ill	10.00
" " "	Unitarian Ch., Moline, Ill	7.10
" " "	Society, Wenona, Ill	3.00
" " "	L. J. Duncan cash collected in field	387.51
To cash received bal. A. U. A. last year's acct.		125.00
" " "	A. U. A. this year's acct.	750.00
" " "	Mrs. Emma D. Coy.	25.00
Total		$2081.41

EXPENDITURES.

By cash L. J. Duncan. Salary last yrs. acct.	59.70
" " " " Increase salary Oct. 1891	25.00
By cash L. J. Duncan, 12 months' salary at $125.00	1500.00
By cash L. J. Duncan for traveling expense.	347.31
" " Cadogan & Hatchers Printers	7.50
" " Unity Pub. Co	15.68
" " Lyman McCarl Treas. expense	3.75
By cash on hand Oct. 31st, 1892	132.47
	$2081.41

I also state that I now have cash on hand the sum of $126.74, being a balance of what is known as the "Champaign Fund," and which was turned over to me by the ex-treasurer.

All of which is respectfully submitted,
LYMAN MCCARL,
Treas. Ill. Unitarian Conference.

IN estimating the value of a nation, you must not merely count the men, you must weigh them. You must not barely weigh the dollars, but gauge and measure and scan the quality of the men who own the dollars. An armful of Hebrews, a handful of old Greeks, have been of more value to the human race than all the four hundred millions of Chinese, with their Tartar and Malay progenitors. A single Moses, Socrates or Jesus would weigh down whole provinces of the Celestial Empire.—*Theodore Parker's "Lessons from the World of Matter and the World of Man."*

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Notes from the Field.

Report of the Eighteenth Annual Session of the Illinois Conference of Unitarian and other Independent Societies which met at Moline, Ill., October 25, 26 and 27th, 1892.—There were present thirty-four visiting delegates representing fourteen churches, societies or Sunday circles at Alton, Buda, Chicago, Geneseo, Geneva, Hinsdale, Quincy, Sheffield, Ottawa, Sterling and Rock Falls and Streator, besides those attending from the Moline church and visitors from the church at Davenport, Iowa. * * *

[Portions of these proceedings which are already covered by UNITY's report published November 3, are omitted.—ED.

A balance sheet made up from the reports of treasurer and secretary was presented which showed that after all pledges are paid and all debts liquidated there will remain a balance on November 1, of $116.12. The following resolutions and recommendations were severally submitted and adopted by vote of the delegates to the conference:

"*Resolved*, that in view of the increasing unrest in social and industrial conditions, and for the interests of better citizenship and human brotherhood, interests in which the church should be the leader, a better knowledge of the laws governing social development is imperatively demanded of our church members; and it is hereby recommended to the Unity Clubs, and other educational factors of our several societies, that they make a course in Social Science an important branch of their study."

"The following is recommended as a basis of apportionment among the churches of this conference, of the financial burden of our missionary work for the ensuing year. It is not made as an assessment, but it is a statement of what seems to be the most equitable and practical method of securing the sum of $750, our quota for the conduct of the state work, and it is made on the assumption that, as heretofore, the A. U. A. will appropriate a like sum for the same purpose. Alton, $30; Bloomington, $30; Buda, $15; Chicago First Church, $100; Unity Church, $150; Third Church, $75; All Souls Church, $60; Geneseo, $25; Geneva, $15; Hinsdale, $25; Moline, $15; Monmouth, $20; Princeton, $15; Quincy, $100; Sheffield, $15; the missions at Champaign, Ottawa, South Evanston, Sterling and Rock Falls, Wenona, and Streator, (6) each $10. Total $750.

"It is recommended to the churches of this Conference that, as far as practicable they vote the amounts of their subscriptions to our missionary work at the beginning of the conference year, and that payments to the conference Treasurer be made quarterly in advance."

"It is recommended to the Trustees of the conference that they hold quarterly meetings in the city of Chicago, and that at such meetings reports be submitted by the secretary and treasurer of the work, and financial condition of the conference, a copy of which reports shall be furnished each director of the conference, the superintendent of the A. U. A. and the secretary of the W. U. C."

"*Resolved*, That the thanks of this Conference are hereby tendered to J. Vila Blake and Mrs. Emma Dupee Coy for sets of the Bible for Learners; to Third Unitarian Church of Chicago, for regular donations of their pastor's sermons published fortnightly; to the A. U. A. for donations of its tracts, and to Charles H. Kerr for frequent packages of UNITY, all of which have been efficient aids to our Secretary in his work with our Sunday circles in his general missionary work."

"*Resolved*, That the Illinois Conference welcomes Rev. F. L. Hosmer to the Secretary's office and executive duties and missionary labors of the W. U. C.;

"*Resolved*, That we invite his general consideration, judgment and council in the missionary work of the Conference; that we rejoice in feeling sure that we shall have his interest and his frequent presence with our sessions, and that we desire to give him also our co-operatton to the best of our power in the work of the Western Conference."

Referring to a point which had arisen during the debate over the apportionment and which had been received with a cordial and unanimous approval, Mr. Jones moved that the problem of making this Conference entirely self-supporting be recommended to the urgent consideration of the Board of Directors. This motion was adopted unanimously by vote of the conference without debate and with excellent and prophetic spirit.

The following persons were nominated and elected as the officers of the conference for the ensuing year, and trustees for a term of three years:

President, Rev. A. W. Gould of Hinsdale.
Vice-President, Mrs. J. H. Pattee of Monmouth.
Secretary, L. J. Duncan of Quincy.
Treasurer, Lyman McCarl of Quincy.
Trustees, Rev. A. W. Gould, Rev. T. G. Milsted and Mr. Wm. I. Marshall of Third church, Chicago.

There being three applications for the next annual session of the conference, the matter was left to the decision of the Board of Directors by vote of the Conference.

L. J. DUNCAN, *Secretary*.

Denver, Col.—The W. C. T. U. had a stirring convention in Denver. Unity's doors were open for the overflow meetings. Mrs. C. C. Hoffman of Missouri, occupied the pulpit on the Sunday morning.

The Ladies' Aid Society is getting up a series of tableaux illustrative of the advance of woman during the past four centuries.

The Young men's class is discussing Evolution—and will use as a text-book the one which was arranged by the Brooklyn Ethical Society. Mr. Eliot is about to begin a series of Musical Sunday-evenings. He proposes to take up the German Romantic School of Composers, with illustrations of their music by the church choir and other local talent.

The death of Mrs. A. Jacobs, secretary of the Charity Organization Society, is an irreparable loss to this city. Last Sunday Mr. Eliot, who has been president of our Associated Charities, spoke very feelingly of Mrs. Jacobs' life and services. He also spoke at the funeral on Snnday afternoon. It was the largest and most impressive funeral ever known in Denver. Four thousand people gathered to pay their tribute of respect and and love to the "Mother of the Charities."

Streator, Ill.—October 30th, after the regular service, a business meeting was held and a committee of five on permanent organization was appointed. A week later this committee met with the committee on membership and after a thorough discussion of the situation a report was agreed upon. The following basis was accepted: "In the desire to know the truth, to live the right and to help humanity in all worthy ways in intellectual, ethical and religious culture, the undersigned are associated in a church of Good Will towards Men." The society will be incorporated under the law, to be controlled by a board of six trustees, two of whom will be elected annually for a term ef three years, and a president, to be elected annually by the society, who shall be *ex officio* on the board of trustees. The board will choose the other officers and have control of the general business of the society. The membership committee has already secured pledges for about $50 per month from nearly forty persons, most of whom are heads of families; and there are more yet to hear from. Hymnals have been ordered for congregational singing.

Boston.—A notable convention of "Christians at Work" has just been held in this city. Models of auxiliary church equipments, such as work-shops, "gospel wagons," specimens of carving and modeling, were exhibited; improved methods in charities were fully explained.

—"The Children's Church" was the subject of discussion at the ministers' Monday club.

—Rev. Henry G. Spaulding will give in Boston and elsewhere five illustrated lectures on "Rome Pagan," and "Rome Christian," "Pompeii," "Vesuvius," and "California."

Pomona, Cal.—Sunday, Oct. 30, was a special day with the Unitarians. McComas's Hall was filled to hear Rev. Mrs. Sprague's tribute to England's dead poet, Tennyson, and Mr. Sprague's sermon on Whittier. Mrs. Sprague said: "Tennyson typifies the experience of this age, reaching a calm, assured faith through doubt."

Mr. Sprague spoke of Whittier as the poet of religion pre-eminently. He paid him great honor for his work in behalf of freedom, not only of the colored race, but also of the millions in the bondage of creeds and bigotry.

Flushing, Long Island.—Religious services are continued in the hall of the Free Library. Rev. Russell N. Bellows preached on Nov. 6th upon "Religion and Good Citizenship," illustrated by the character of George William Curtis. The list of preachers up to Christmas is announced. It includes, besides Mr. Bellows, Revs. Daniel W. Morehouse, James G. Townsend, Stephen H. Camp, Theodore C. Williams and Samuel F. McCleary.

Madison, Wis.—The Unitarian church has extended a call to Rev. G. W. Clare to become its minister.

Alton, Ill.—The installation of Rev. W. M. Backus as minister of the Unitarian church takes place on Friday afternoon, November 18. Revs. T. B. Forbush, F. L. Hosmer, J. C. Learned, W. A. Pratt, and John Snyder are announced to take part. In the evening there will be a platform meeting, with addresses by these gentlemen.

Youngstown, O.—Mr. Oliver J. Fairfield will be ordained over the newly organized society here on Tuesday afternoon, November 22. There will be a platform meeting in the evening.

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Gulliver's Travels. By Dean Swift.
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Jane Eyre. By Charlotte Bronté.
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Adam Bede. By George Eliot.
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The Deer Slayer. By J. Fenimore Cooper.
Tom Brown at Oxford. By Thomas Hughes.
The Pathfinder. By J. Fenimore Cooper.
Oliver Twist. By Charles Dickens.
Old Curiosity Shop. By Charles Dickens.
Barnaby Rudge. By Charles Dickens.
Sketches by Boz. By Charles Dickens.
Christmas Stories. By Charles Dickens.
Edwin Drood. By Charles Dickens.
Dickens's Child's History of England.
Lays of Ancient Rome. By Macaulay.
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Captains of Great Roman Republic. By Henry William Herbert.
Robert Elsmere. By Mrs. Humphry Ward.
Handy Andy. By Samuel Lover.
Charles O'Malley. By Charles Lever.
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Fri.—The life and light of a nation are inseparable.

Sat.—True art is but the autotype of nature,—the embodiment of discovered Beauty in utility.

—*James A. Garfield.*

The Boy and the Squirrel.

'Come, squirrel, come, and live with me,
I have a nice big cage;
No hawk can touch you there, no dog
Can chase you in a rage."

'No, thank you, thank you, little boy,
I have a better home
In that oak-tree, and, better still,
The forest I can roam."

'O squirrel, come, I'll give you food,
As much as you can wish,
Sweet hazel-nuts and water pure,
In my blue china dish."

'You're very kind, but I prefer
The nuts that I can hide,
And sparkling water I can find
By any cool brookside."

'Now, squirrel, think, you ought to know
I do not mean you harm;
When cold, cold winter comes I'll keep
You safe and snug and warm."

'Enough! Good-by. *You* ought to *think*,
Then you'd be quite aware
'Tis best for squirrels to be free,
And trust in God's own care."

—*Charles and Marion, in "Our Animal Friends."*

Odd Sayings by Children.

There is a popular impression that institution life destroys individuality. That children reared in orphan asylums are mere machines, eating, sleeping, studying and playing at stated times, and seldom making longer remarks than the usual "yes" or "no" to questioning visitors. Certainly nothing more original than this. While it may be true in many cases, the following remarks made to a visitor recently by some orphan asylum children will compare quite favorably with those of more fortunate little ones who have fond parents and admiring relatives to repeat their bright sayings:

The first time a certain Sunday School class of nine boys, ranging in age from five to nine years, was told the story of the flood, their interest was great. Noah and his family, the ark, its object and many of the animals saved were graphically described. Johnnie, seven years old, showed the most interest, and after the ark has been pictured as loaded, asked:

"How long was they in there, them and the animals?"

"Forty days and forty nights," was the answer, whereupon the youngster gave a short whistle and remarked:

"My! but that must have been a 'nuf sight better 'an a circus!"

Willie, a sturdy young Irishman of five years, showed that some of his ancestors must have come from another country, for after all the class had given up the question, "What is an altar?" he answered, "I haint quite sure, but I think it's the thing you tie round a horse's neck."

Another young man of eight, who never lacked for an answer, being asked, "What is a forerunner," in the sense that John the Baptist was a forerunner, said: "I don't know, but I should think a dog would be a forerunner: its got that many legs."

The same boy, being asked "What was John the Baptist's clothing," gave early evidence of understanding the fashions, when he responded: "A cloth sack and ashes."

Another youth, without meaning to be sacrilegious, but with visions of his own misdoings that had received deserved punishment, to the question, "Why was our Saviour sent to this earth?"—Answer, "To save sinners"—answered, "Oh! I suppose we acted so bad they had to send Him."

How well the nine-year-old boy voiced the sentiment of many older malcontents when, during a discussion of the creation, he said: "I don't see what the Lord made rats for, anyway: they aint good for nothing." Being told the uses of their skins, he ruefully remarked: "May be that's so, but if I'd been a-making I'd left out rats and had lots of things different." Poor boy! he has yet to learn that the wise Creator who made rats is the "helper of the fatherless."

—*New York Tribune.*

Honoring a Mother's Feelings.

A burglar entered a house in which a mother was sitting up with a sick child.

"Sir," she said in a whisper, as soon as she could compose herself to speak, "there is nothing of value in this house except that child's life, at least to me, but you may find otherwise. Here take my keys, search everywhere, take what you want, but speedily and without noise, I implore you."

She handed him the keys, placed her fingers to her lips and pointed to the door.

The burglar moved quietly away, then turned and said in a low voice:

"Is he very sick?"

"His life hangs on the continuance of this sleep."

"Then he will recover for all the noise I'll make," the robber answered, laying down the keys and noiselessly taking his departure, but absolutely nothing else.—*Manford's Magazine.*

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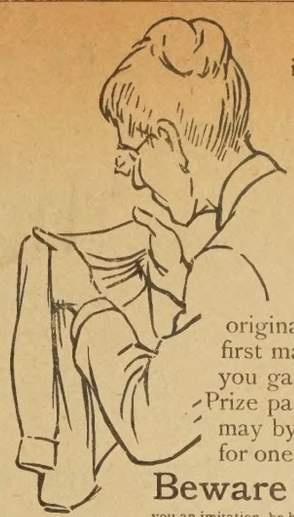

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Tenth Lesson.

Amos, Hosea, Isaiah, Micah.

Where and when did Amos and Hosea preach? Where and when Isaiah and Micah?

Do you know some particulars of Amos? Ch. 7:10 to 17 (B. f. L., p. 212, 213.) Was he a professional prophet? (B. f. L., 214 to 220.) Do you know words of Amos in which he proclaims monotheism? Ch. 5:8; 6:8; in which he preaches against external religion? Ch. 5:18 to 24; against Bethel (the bull service)? Ch. 3:13, 14; 5:4, 5; against social injustice? Ch. 5:10 to 15.

What is characteristic in the tone of Hosea's preaching? (Toy, p. 54.) Does he many times refer to the bull worship? Ch. 8:4 to 6; 10:5; 13:2.

Which tale from Exodus belongs to this same topic? Exodus 32. (B. f. L., II. p. 265.) Read in order to get an idea of the tone and the contents of his preaching. Ch. 7:13 to 15; 6:1 to 3; 11:1 to 11; 13:2 to 9.

Which chapters from the book of Isaiah do belong to this prophet? (Toy, p. 63.) In what respects is he one of the most eminent prophets? (B. f. L., II. p. 249.)

How did he afterwards describe his call? Ch. 6. Which chapters prove best the high value he attached to morality? 1:10 to 20; 5; 33:14 to 16. How did he preach against luxury? Ch. 3:16 to 4:1. How did he warn against alliances with heathen kings? Ch. 7 (Read about 7:14, B. f. L., II. p. 258).

How did he utter his unshaken faith in the glorious future of his people? Ch. 8:1 to 9:6 (B. f. L., II, 261 to 263); ch. 10:5 to ch. 12 (B. f. L. II, 294).

What was the highest expectation he reached, by which even heathen people were included? Ch. 19:19 to 25.

Who was Isaiah's contemporary and congenial colleague? How did he also preach against religion without morality? Ch. 3:9 to 12; ch. 6:6 to 8.

What patriarchal tale breathes the same thought? Genesis 22 (B. f. L., I, 143 to 149.)

Do you know one more prophet of this period? Zechariah, ch. 9 to 11.

What to think of the personal Messiah expected by these prophets? Zech. 9:9 to 10. Micah 5:1. Isaiah 9:1 to 6; 11:1 to 9. (B. f. L., II. 254, 255.)

FOR THE YOUNGER CLASSES.

We find the tales, with which these prophets educated their people in the so-called historical books of the Old Testament, from Genesis to Kings. We will see to-day what they told about the first men on earth.

Read to them Gen. 2:4 to 24, or B. f. L., I. p. 42, 43. Can we lay some deeper sense in the childish idea that Jahweh made man out of clay and blowed the breath of life into his nostrils? And would not the account that Jahweh made woman out of a rib of the man—though proving the low estimation in which the woman was held in those days, as by far inferior to man—signify that man and woman belong together and ought to stand side by side? S will it

Can we believe that God ever would have forbidden to taste of the tree of knowledge of good and evil? This, however, is certainly true, that centuries had passed before man got anything of this knowledge. In the most remote times he was in this respect like newly born babes in our age.

In how far can such a condition be compared with living in paradise, *i. e.*, in a land of loveliness? And if we know something better and higher, was then the loss of this paradise a great calamity?

Thus thought the prophet who told this legend, as we see in the following, Gen. 2:25 to Gen. 3. Read it from B. f. L., p. 46 to 48.

We find here the same childish idea of God, yea, worse then that. Jahweh is here described as deceitful (the serpent spoke the truth) and jealous; we find further a talking serpent, another symbolical tree, the tree of life, and a mythological animal, a cherub. It is apparent that the writer did not mean to write history, the names prove the same, as Adam means "man," Eve means "mother." paradise means "loveliness." He gives only his thought in the form of a narrative.

This thought was that all the misery in the world, the suffering of the woman, always wishing to be married and yet in the Orient in this age nearly always the slave of her husband,—the suffering of the toiling man—to labor in the soil was in those times with poor tools very hard, especially in the East—sickness and even death itself, that all this was a heavenly punishment for man's pride, for his search for knowledge and cultivation. The animal world which in its lower condition, in its innocence knows nothing of the pangs of conscience was happier, so he thought, than the man with all his wants and needs, his temptations and sins, his struggles and everlasting unrest. Why had the man not been content with the condition in which God had created him? And even now, would he not be the happier, the less he endeavored to strive after high things?

Can we agree with this writer? Did not Jesus say just the reverse when he admonished us to be "perfect even as God is perfect?" (Matt. 5:48.)

However do not leave this picture from paradise, without showing how true and beautiful it is in describing the history of every sin we ever commit: first the peace and gladness of innocence, then the temptation (James 1:13, 14), the sin, the false excuse by throwing the blame upon another (the woman "that you gave me"), the shame and at last the loss of the paradise, of the inner peace.

Publisher's Notes.

A Roll of Honor.

Contributions and membership fees received by the Western Unitarian Sunday School Society during the week ending Nov. 14, 1892.

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Rochester, N. Y., First Unitarian Congregational Church	15.00
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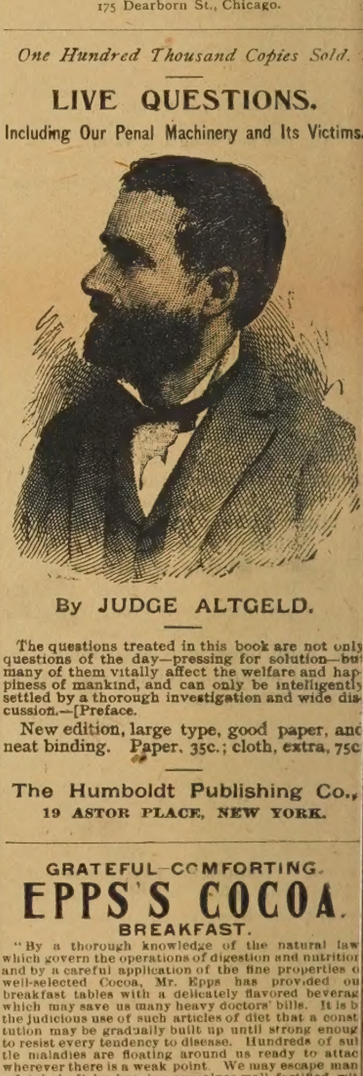

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